

Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at http://about.jstor.org/participate-jstor/individuals/early-journal-content.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

CATHOLIC LAYMAN.

Thoin to Ohia an rna handuib, agur ríodcain ain an dealam deagtail do na daoinib.

Luxe ii. 14.

PUBLISHED THE MIDDLE OF EVERY MONTH, AT 9, UPPER SACKVILLE-STREET, DUBLIN.

Vol. V.-No. 54.

JUNE 19, 1856.

Annual Subscription, 3s. 6d.; Unstamped Copies, 3d. each. Payable in Advance,

C	n	N	T	E.	N	T	Q	

						Page.	
Arnold of Brescia							61
Communion in one kind-No. II							63
Pasteral of Dr. Cullen-St. Columba	nua's	Lett	ers				64
The Prophecies of St. Columkille							65
Dr. Cullen's Pastoral on Proselytism							67
Remarks on 1 Corinth. xi., 29 .							68
Correspondence:							
On the Temporal Punishment of Sin,			Rom	an C	athol	ie	
doctrine of Intention-by Mr. F. H.	Nas	h		•	•	•	69
On Transubstantiation-by Mr. W. Ro	urke						70
Was St. Peter against Bible-reading?	—by	Dan	Cart	h y			70
On St. Kielan's Well, Co. Mayo-by a	Con	stant	Rea	der			71
Farming Operations for June .			•				71

ARNOLD OF BRESCIA.

Two centuries ago, Pascal, the immortal author of the Provincial Letters, in one of the noblest passages ever penned by the hand of man, pointed out the absolute incompatibility between violence and truth. "Argument," he says, "may be overcome by stronger argument," he says argument, "may be overcome by stronger argument," he says argument, "may be overcome by stronger argument," he ment, and force by stronger force; but truth and force the one can act upon the other. Let it not, however, be supposed from this that the two things are equal. There is this extreme difference, that the course of violence is limited by the arrangement of Providence, who makes its effects conduce to the clove of the truth which its its effects conduce to the glory of the truth which it attacks; whereas, truth subsists eternally, and ultimately triumphs over her enemies, because she is eternal and mighty as God himself."

Obvious as these maxims are, the ecclesiastical history of the last twelve hundred years proves conclusively that the rulers of the Church of Rome have either forgotten the rulers of the Church of Rome have either forgotten them in practice, or else have deliberately acted in direct contradiction to them. That Church professes to be founded on the Scriptures, the unerring word of truth; she asserts that she is the sole depositary of religious truth in the world, and her advocates are never tired of claiming the promise that the gates of hell shall never prevail against Christ's Church, as the exclusive privilege of the body of which the Pope is the head. It might naturally be expected, therefore, that the Church of Rome, if she really believed that her own pretensions were just and well-founded, would have taken her stand upon reason alone; and that she would have indignantly rejected all appeals to force and violence, as unbecoming her proper character and office in the world. We might have anticipated that she would have compelled her rulers to cast aside all the weapons of worldly policy, all appeals to secular power; and that she would have stood forth as the missionary of the Christian faith, resting her cause solely upon reason and argument, and committing the issue to Him whose advocate she professed to be cause solely upon reason and argument, and committing

the issue to Him whose advocate she professed to be.
We need only turn to the pages of history, however, or even merely study the events which are passing in our own day, to see how completely all these anticipations have been falsified. The Romish Church professes to be the advocate and upholder of truth and freedom; but she acts as if, in her secret heart, she disbelieved and distrusted the goodness of her cause, and as if violence and force were the proper and legitimate weapons of the war-fare which she is carrying on in the world. St. Peter, whose name is continually on the lips of her rulers, in his

a "C'est une étrange et longue guerre que celle où la violence essaye d'opprimer la vérité. Tous les efforts de la violence ne peuvent anaiblir la vérité, et ne servent qu' à la relever davantage. Toutes les lumières de la vérité ne peuvent rien pour arrêter la violence, et ne font que l'irriter encore plus. Quand is force combat la force, et ne font que l'irriter encore plus. Quand is force combat la force, la plus puissante dérruit la moindre; quand on oppose les discours aux discours, ceux qui sont véritables et convaincants, confondent et dissipent ceux qui n'ont que la vanité et le meansege: mais la violence et la vérité ne peuvent rien l'un sur l'autre. Qu'on ne prétende pas de néamoins que les choses soient égales; ear il y a cette extreme difference, que la violence n'a qu'an cours borné par l'ordre de Dieu, qui en conduit les effets à la gioire de la vérité qu'elle attaque; au leu que la vérité subsiste éternellement, et triomphe enfin de ses emennis, parce qu'elle esi èternelle et paissante comme Dieu même."

Sascal, Lettres écrites à un Provincial, xii, ad finem, p. 191.

first epistle distinctly forbad bishops to assume any "lordfirst epistle distinctly forbad bishops to assume any "lordship over God's heritage" (1 Pet., v. 3); and our Lord himself, when He stood before Pontius Pilate, declared, in very emphatic language, "My kingdom is not of this world" (John xviii. 36). But the Church of Rome, professing, as she does, to obey Christ's commands, and to be infallibly guided by His direction, has, nevertheless, acted for many hundred years as if Christ's kingdom was altogether of this world. When the Eastern emperors were driven out of Italy, in the eighth century, the Popes never rested until they obtained, from the real or fictitious grants of Pepin and Charlemagne, the exarchate of Ravenna and the other territories which now make un fictitious grants of Pepin and Charlemagne, the exarchate of Ravenna and the other territories which now make up the Papal dominions in Italy. In the ninth century, by the aid of the forged decretal epistles, the Popes extended their temporal authority still further. In the eleventh century, the well-known Hildebrand, Pope Gregory VII., made an incalculable addition to the sacerdotal power. Actuated by an inordinate ambition, he devoted his life to the establishment of a galling and debasing despotism over the nations of Europe, and trampled kings and emperors beneath his feet.

The successors of Hildebrand endeavoured, not unsuccessfully, to follow his example. Reason and argument, the means by which the Apostles and early Fathers had built up the Church, and had extended the borders of

built up the Church, and had extended the borders of Christianity, were exchanged for lawless violence and appeals to physical force; and for a lengthened time Europe was convulsed by Papal intrigues. The Popes assumed appears to physical force; and for a lengthened time Europe was convulsed by Papal intrigues. The Popes assumed the right of conferring regal dignity, and particularly presumed to consider the imperial crown as absolutely at their disposal. They disposed of entire kingdoms, provinces, and countries; they converted others into Papal fiefs, of which the new vassals might be changed at their pleasure. For were these the acts merely of one or two pleasure.e ambitious individuals: the whole Papal system was built up and cemented by successive schemes of temporal aggrandisement, which were utterly opposed to the spirit of the gospel of Christ. Some Popes, indeed, may have carried their covetous designs farther than others, and expressed their covetous designs farther than others, and expressed them in more unmeasured terms; but the spirit that animated them all was the same. They acted as if they were rulers of a worldly kingdom, founded on force and violence, rather than ministers of a religion of peace. Boniface VIII., we know, had the boldness to declare, in plain words, that "the one sword ought to be under the other, and the temporal authority be subject to the spiritual power." He claimed the power given to the Prophet Jeremiah who was "set over kingdoms and nations." phet Jeremiah, who was "set over kingdoms and nations, to pull down and to destroy, to build and to plant." This infallible head of the Romish Church thought proper to assert that "God had set two great lights in the firmament of heaven—to wit, in the universal Church; that is, He had instituted two dignities, which are, the Pontifical authority and the kingly power; and that, as great a difference as there is between the sun and moon,

Dr. Cullen in his last pastoral, which we have commented

b Dr. Cullen in his last pastoral, which we have commented on in another column (see intra., p. 67) expressly asserts the necessity of temporal power in the Pope to uphold his spiritual power. "Devotion to St. Peter," he says in page 15, "is now more necessary than ever. What incessant and vile attacks are made upon his See and his successors! Efforts are unceasingly made to strip them of their temporal dominions, so necessary for the full ind pendence and the tree exercise of their spiritual authority."

'Vide Catholic Laynan, vol. 111., pp. 18-19.

d We need scarcely remind our readers how Pope Adrian IV. took upon himself to make a present of the kingdom of Ireland to King Henry II. The following extract from the Buil by which this act of usurpation (for it was nothing less) was originated sufficiently illustrates the spirit which actuated the Popes at that time:—"There is indeed, no doubt, but that Ireland, and all the islands on which Christ, the Sun of Righteousness, hath shone, and which have received the doctrines of the Christian faith, doe below of the Volley of St. Peter, and of the entire Buil in the Catholic Laynan, vol. I., p. 30.

'It is remarkable that the grasping, worldly ambition of the Roman Pontiffs has been by no writers condemned in more unsparing terms than by Reman Catholic historians themselves. Platins, the biographer of the Popes, uses the following language in his life of John XVI., which is not more severe than true. "Our priests seem to desire the Popedom, not for religion and the worship of God, but that they may fill the ravening appetite and covetousness of their brethren or nephews, or familiars." (Cum non ob religionem, et Dei cultum appetere Pontificatum nostri sacerdotes videantur, sed ut fratrum, vel nepotum, vel familiarium ingluviem et variitam expleant). Platina, Vise Pontificum, in Joh. xvi., p. 141. Colon. 1874.

J Oportet autem gladium esses sub gladio, et temporalem auctoritatem spirituius isubjeit potetatit.—Corp. Jur. Con. Extravag. de major. et obed. cap. i. Tom.

so great is the difference between Popes and kings."s
Times, however, are now changed. Mankind in the
nineteenth century would not endure the pretensions of
a Hildebrand or a Boniface; and therefore the Court of
Rome in the present day is obliged to use more subdued
and measured language; but, nevertheless, the instruments with which she works, and the principles she endeavours to assert, are still the same as they were of old.
To crush freedom of opinion by external force, rather
than to win men over by persuasion and reason, is still than to win men over by persuasion and reason, is still her great object; and, in order to accomplish this end, she can, with dexterous versatility, ally herself to the despotic governments of Spain and Austria, or she can turn poole governments or spant and Austria, or she can turn to her own account the weapons of popular violence and intimidation, as she has so often done in Ireland.

We do not wish, however, to allow ourselves to be drawn into the exciting discussions of modern politics. We prefer to derive our illustrations of the spirit which has always actuated, and which still continues to influence, the Romish Church, from the impartial records of history; and for this purpose we need not, on the present occasion, go beyond the strange and tragical story of the individual whose name we have placed at the head of this article—the celebrated Arnold of Brescia.

Our readers scarcely need to be informed that in the

Our readers scarcely need to be informed that in the present day a very strict censorship and supervision is exercised by ecclesiastical authority over all books printed in Italy, in order that nothing may be published which the Papal advisers may deem to be prejudicial to the authority of the Court of Rome. Some time since, there were published in Brescia, a city in Austrian Lombardy, the first two volumes of a history of that place; and when they appeared, the author was obliged by the bishop of the discose to declare that nothing which he had of the diocese to declare that nothing which he had written was "intentionally hostile to the Roman Catholic Church and its dogmas." In the fifth volume of his work, the talented and learned author attached the word "martyr" to the name of Arnold of Brescia, to whose history in the progress of his subject by the progress of source. history, in the progress of his subject, he was, of course, obliged to allude. Forthwith the Court of Rome took the alarm. The Civilla Cattolica, one of the Papal newspaper organs published at Rome, was instructed to de-nounce the book; and the work was placed on the Roman

Index, or list of prohibited books.

And why, our readers may ask, why should Pope Pius IX. feel angry or indignant that Arnold of Brescia, who had been dead for seven centuries, should be called a martyr? The facts which we are about to state will, perhaps, be deemed to furnish a sufficient reply to this

question

Arnold was born in Lombardy shortly after the death Arnold was born in Lombardy shortly after the death of Hildebrand (who, as we already observed, was the founder of the Papal despotism), about the close of the eleventh century. During the time which elapsed from Hildebrand to Boniface VIII. (A.D. 1073 to 1303), but especially during the latter part of that period, the sun of Pontifical glory shone in all its meridian splendour. It was the noonday of Papal domination. Rome, mistress of the world, inspired all the terrors of her ancient name. thundering anathemas, interdicting nations, and name, thundering anathemas, interdicting nations, and usurping authority over councils and kings. Christendom, through all its extended realms of mental and moral darkness, trembled while the Popes fulminated their excommunications. Monarchs quaked on their thrones at the terror of Papal despotism, and crouched before his power like the meanest slaves. The people, immersed in gross ignorance and superstition, viewed him as a terrestrial deity, who wielded the temporal and eternal desti-nies of men. The wealth of nations flowed into the sacred treasury, and enabled the successor of the Galilean fisherman to rival the splendours of Eastern pomp and grandeur. The bishops and inferior clergy, as might be grandeur. The bishops and inferior clergy, as might be expected, followed the example of their spiritual head;

⁹ Ad firmamentum igitur cæli, hoc est, universalis ecclesis fecit duo magna luminaria, id est, duas instituit dignitalea, quæ sunt pontificalis authoritas et regalis potestas. Ut quanta est inter solem et lunam, tanta inter pontifices et reges differentia cognoscatur.—Ib. Extrav. de maj. et obed. c. vi. Boniface VIII., we may remind our readers, was the Pope of whom the famous character was given: He came in like a for; he reigned like a fion; he died like a dog. (Intravit ut vulpes, regnavit ut leo, mortuus est ut cania) Walch, History of the Popes, p. 157. London, 1759.

**Yide the Times newspaper, April 15, 1856.

**Our readers may remember that Boniface VIII. was the first Pope who instituted the Jubilee.—Vide Catholic Laynam, vol. I. pp. 111-112.

and Fleury, a Roman Catholic historian, denounces the pride of the periates and abbots, and the soft, licentious life both of the clergy and the ments. A symmen so tyrannical and corrupt, so alien to the purity of the Gospel, so utterly opposed to the whole spirit of Christianity, could not be established, even in that dark age, without some opposition; and Arnold of Brescia may claim the praise of being the first reformer.

After spending some time in France, where he was a disciple of Peter Abelard, Arnold returned to his native city, took upon him the habit of a monk, and began to deposing the right of the believe and clean. denounce the vices of the bishops and clergy. The blame-less purity of his life, and the force of his singular elo-quence, soon attracted the attention and gained the apof the multitude. During a short time, the preacher was viewed as a patriot; but the same causes which secured for him the affection and favour of the people, awoke the resentment of the Bishop of Brescia and his partizans, who were stung perhaps, by the justice, no less than the sharpness of Arnold's rebukes. His distourses, we are told, produced such an effect, that in Drescia and many other towns the clergy fell into great contempt, and became the object of public ridicule.

Truth is always the severest libel. The bishop, instead

of encouraging Arnold, and endeavouring to correct the or encouraging Athold, and endeavouring to correct the vices of his clergy, adopted the opposite course, and determined, if possible, to crush the reformer; but, unable to do so by his own authority, he denounced him to Pope Imnocent II. The second Lateran Council was then A charge of heresy was brought against Arnold, on which he was condemned; and the magistrates of Brescia were urged by prejudice and fear to execute the sentence of the Church. Italy could no longer afford a refuge; and Arnold escaped beyond the Alps, and found a safe and hospitable shelter at Zurich. It was not the only time that the inhabitants of that free and enlightened city opened their doors to a persecuted ecclesiastical

The vengeance of the Papal court, however, pursued their victim, even in his new abode. Bernard, the famous Abbot of Chairvaux, netwithstanding his liberal spirit and the freedom from prejudice which he frequently evinced, took up the cause of the triumphant Pope signing the persecuted monk; and in a letter which he siddressed to the Bishop of Constance, he denounced Arnold in the most unmeasured terms. "Arnold of Arnold in the most unmeasured terms. "Arnold of Brescia," saith he, "is a man who neither eats nor drinks; who, like the devil, is only hungry and thirsty after the blood of souls; who goes to and fro upon the carth, and is always doing among strangers what he cannot do among his own countrymen; who rages like a rearing lion, always seeking whom he may devour. His mouth is full of curring and bitterness; his feet are swift to shed blood; he is an enemy to the cross of Christ, an the public peace. 1

The violent language in which these censures are conveyed proves, doubtless, that Arnold had many and bitter

enemies; but we need some better ground for believing chart he really deserved the opprobrious charges which are here brought against him, than is afforded by the exparts assertions of a writer who, however eminent in other respects, was plainly carried away, in the present instance, by the passions of angry controversy.

And accordingly, when we examine other more discontinuously.

passionate authorities, we see reason to form a very dif-ferent opinion of the real character of Arnold than could be derived from the above passage. Even in the very epistle from which this citation is made, Bernard is obliged to admit the purity of the reformer's life. obliged to admit the purity of the reformer's life.
"Would to God," saith he, "that his doctrine was as holy as his life is strict." With regard to his doctrinal errors, the only charge which is even alleged against him by the hostile historian, Otto Frisingensis, is, that "he war said to have entertained erroneous sentiments concerning the baptism of infants and the Eucharist."

Another Roman Catholic historian, Fleury, tells us that Arnold's discourses to the people were taken from Scripture; and it is by no means improbable that his errors regarding the Eucharist may have amounted to this that he gave the true scriptural view of that holy sacrament, and opposed the doctrine of transabstantiation, which was then rising into notoriety, although it was not formally sanctioned until the third Council of Lateran, about sixty years after Arnold's death.

Dismissing, therefore, these charges, unsupported by facts, and these vague surmises against the character of

Ses discours firent un tel effect, qu' à Bresse et dans plusieurs autres villes, le clergé tourbre dans le dernier mépris, et devint l'objet de la raffierie publique.—Flours, Mist. Eccl., Tom. xiv. p. 500.

Paris, 1751.

A During the serverity of the persecution in England in the time of Queen Mary, when Smithfield Disred with the fires kindled by the Romish bishops for the extirpation of the Protestants, many of the Reformers were hospitably received at Eurich, and continued to reside there suit in the death of Hary.

A Arnaldum loquer de Brixia, and home est neque manducans neque bitens, sole cum discole curriens et sitiens sangulmen animarum vagus et profugus super terram, quod non licet intersuo, non cessat apus alienos . Intuneus cracis Christi, seminator discordize, fabricator schismstum, turbaser preis, unitatis divisor. Bernardi opera. Epist. 195, Tom. 1, col. 421. Paris, 1639.

"Utinam tam same esset doctrine, quam districtee est vits.—Ib.

"Præier hæc, de sacramento altaris et baptismo parunlerum non cette dicitur sensisse.—Otto. Prising., De Reb. Gestis. Frid. p. 461.

Expliquant malicieusement l'ecriture sainte.—Fleury, Hist. Eccl. a. xiv. p. 500. Paris, 1751.

the reformer, we now come to consider the op which he ready advocated, and for which he n we now come to consider the opinions justly held remonsible. They ware as follows:—He pre-cessed to quote the declaration of Christ before referred to, that His Langdom is not of this world. He boldly maintained that the sword and the sceptre were entrusted to the civil magistrate, and that the abbots, the bishons. and the pontiffs must renounce their worldly pomp and splendour. "He dazed," says Guntherus Ligurinus, "to attack the Pope himself. He said that the clergy should have no property, the monks no farms or estates; that holy Scripture did not allow the Popes to levy taxes, or the abbots to court popular applause. He maintained that temporal affairs should only be entrusted to earthly princes; that the clergy should use the first fruits, tithes, and voluntary offerings of the people for neces tenance, not for purposes of luxury and carnal gratificatenance, not for purposes of many and constant and as-tion, for gluttony, for dress, for unseemly mirth and las-civious pleasures. He utterly condemned the pomp of the bishops, the loose morals of the abbots, and the pride of the monks." And the historian adds, "Armold spoke much that was true; but our age rejects such faithful warnings." May not the same remarks with justice be applied to the condition of Italy and other Roman Cathocountries in the present day?

Such, then, appear to have been the real sentiments of Arnold of Brescia, taken from the most impartial source; and we can easily perceive how unpalatable such opi-nions, advocated by no ordinary eloquence, must have been to the worldly-minded, if not profligate, clergy who heard him. We can imagine, too, how unpopular the revival of these opinions would be to the Court of Rome in our own time. It would be interesting to dwell on some of the projects of reform suggested by the foregoing extract; but it is time for us to hasten on with the

chequered history of the life of the reformer.

Arnold remained in Switzerland for some years; but Arnold remained in Switzerland for some years; but at length, animated, perhaps, by a natural longing to breathe the air of his native land, he returned to Italy after the death of Pope Innocent II. He was protected and, perhaps, invited by the nobles and people of Rome; and his eloquence, which had formerly delighted the inhabitants of Brescia, now resounded in the city of the seven hills. He endeavoured to carry into practice the principles which for many years he had consistently advo-cated, and which his exile had only deepened and confirmed. He exhorted the Romans to assert the inalienable rights of men and Christians. He declared that the time had now come when they should throw off the yoke which the Popes had so long imposed on them, and that they should confine their shepherd to the spiritual government of his flock.

The Pope, of course, was very reluctant to surrender his temporal power, however contrary it might be to Scripture and the practice of Christian artiquity. But the party of Arnold at length prevailed, although, from opposition of the Papal party, the revolution was not complished without violence. The reign of the reaccomplished without violence. accomplished without violence. The reign of the re-former, if so it can be called, continued above ten years, while two Popes, Eugenius III. and Anastasius IV. either trembled in the Vatican or wandered as exiles in the adjacent cities. They were succeeded by a more vigorous Pontiff, Adrian IV., whose original name was Nicholas Breakspeare, the only Englishman who has ever ascended the Papal throne.

The new Pope lost no time in adopting the most decisive measures against Arnold and his followers. The capital of Christendom was, for the first time, placed under an interdict by its spiritual ruler, and, from Christmas to Easter, was deprived of the comforts of religious worship, not for any doctrinal errors, but for resistance to the Pope's temporal power. The Romans at length submitted, though with great reluctance. Arnold and his followers were banished, and took refuge at Otricoli, in Tuscany. This remarkable man seems to have coll, in luscary. This remarkable man seems to have possessed the art of winning the favour of all those who were brought in contact with him. At Brescia, at Zurich, and at Rome, he was the idol of the people; and the inhabitants of Otricoli, in like manner, received him with the utmost affection, and looked upon him as a prophet.

But his career had now drawn to a close. Atthough Arnold had been banished from Rome, the revenge of Adrian IV. was yet unsatisfied, and the snares of many enemies speedily gathered round the reformer. By some accident which we cannot now explain, he fell into the hands of Gerard, the Cardinal Deacon of St. Nicolas,

P Nil proprium cleri, fundos et prædia nullo Jure sequi Monschos, nulli fascalla Jura Fontificum; nulli curæ popularia honorem Abbatum, sacras referens concedere leges. Omnia principibus terrenia subdita, tantum Commitanda visie servenia subdita, tantum Committenda viris popularibus atque regenda. Iltis primitias, et que devotio plebis Illis primitias, et que devotio plebis
Afferat, et Decimas castos in corporis usus,
Non ad luxuriam sive oblectamina carnis
Concedens, mollesque close, cultusque nitorem,
Illicitosque jocos, lascivaque gaudis cieri.
Pontificum isstus, Abbatum denique laxos
Daumabat penitus mores, Monaclosque superbos.
Veraque multa quidem, nisi tempora nostra fideles
Respuerent monitur, falsis admixta docebat.
Ligurinus apud Nat. Alex. Hist. Eccl., Tom. xiii. p. 175. Paris,
744.

44.

For the following account we are partly indebted to the accurate ges of Gibbon, whose authorities we have, however, verified.

Gibbon writes, "Innocent II," but this is a slight mistake. If we n trust the received chronology, Arnold did not arrive in Rome till some time after the death, not only of innocent II, but of his rosuccessors, Celestinus II. and Lucius II. pages of G

from whose custody he was rescued by the Viscounts of Campania. Meanwhile, the Emperor Frederic Barbarosen advanced into Italy. He was mixious to be enounced by the Pope, and the latter did not wish to lose up good an apportunity of ridding himself of an enemy whom he both hated and feared. Two cardinals were sent by both hated and feared: Two cardinals were sent by Hadrian as ambassadors to the Emperor, the chief object of whose mission was, that Arnold should be given up, to dealt with as the Pope should determine.

Frederic was tempted by the desire of the imperial crown to comply with this unworthy request: in the balance of ambition, the innocence or life of an individual is of small account. The Pope had skilfully baited his snare with the gilded bauble for which the Emperor longed; and Frederic, with disgraceful readiness, yielded up the reference to the vengeance of his implacable for. Arnold was transferred from the custody of the Viscounts of Campania to that of the Papal ambassadors, by whom he was carried to Rome, and given up to the prefect of the city, who was the obedient servant of the Pope. When the sentence has been pre-determined on by the judge, the trial of the criminal is generally short; and under any circumstances the reformer could scarcely have expected that Adrian would have extended mercy to him. But the anger of Arnold's insatiable enemies could not be appeased unless by the infliction of the most exquisite tortures that infernal malice could devise. The agonies of the two most painful kinds of death of which human nature is capable—crucifixion and burning—were both united in the present case. Arnold was fastened to a ss, and then burnt alive, in the presence of the assembled multitude; and the ashes of this martyr of freedom were cast into the Tiber, lest the people of Rome, who still loved him in their hearts, should cherish the relics of one who had laid down his life in their cause.

As Irishmen, we have no cause to love the memory of Pope Adrian IV.; for, as we before remarked, we cannot forget that it is to him we owe the invasion of the rights of our ancient Church and the destruction of our national independence; but we are sorry, nevertheless, that the annals of the only English Pope should be stained by the foul deed of violence and cruelty which

has been just described.

Our readers will now be able to understand why Pius IX. should regard with peculiar dislike the memory of Arnold of Brescia, and why, after a lapse of seven cen-turies, the recollection of that reformer should excite uneasy ideas in his mind. Although every precaution was taken by the enemies of Arnold to blot out the name of the man whom they so cruelly put to death,—although his body was burnt, and his ashes scattered to the four winds of heaven,—yet the faintest allusion to this deed of blood still disturbs the present upholders of Papal tyranny, and the ghost of Arnold of Brescia haunts the slumbers of the present occupant of the Papal chair.

Pope Pius IX, has himself been driven from Rome by his own subjects, like his predecessor, Eugenius III.; he has tasted the bitterness of exile, and he knows full well that, were it not for the support of French bayonets, his throne would not be safe for an hour. The secularisation of the Papal dominions was one of the subjects discussed, it is said, at the late peace congress of Paris, and a reform the whole constitution of the ecclesiastical government of Rome is by many looked on as inevitable. We shall rejoice if the progress of events should lead to the admission of the light of gospel truth into that noble country from which it has so long been excluded; and if reason and free discussion should be allowed to take the place of lawless tyranny and military force. It is no ordinary sign of the times that an Italian author, writing under the very eyes of the Pope, should have ventured to call Arnold of Brescia a mertyr, and should, in consequence, have gained the honour of a place in the Index of prohibited books.

We must now bring our remarks to a close. rent periods of history, the name of Arneld of Brescia has been made the subject of splendid panegyric or of exaggerated calumny. We have endeavoured to avoid exaggerated calumny. We have endeavoured to avoid both extremes. With his claims to political celebrity we have no concern; but, with respect to his disputes with the Papal power, we may venture to rank him among those earnest but inoussiderate reformers whose prema-ture opposition to established abuses has produced little immediate result, except their own discomfiture and destraction, but whose memory has become dear, as their example has been useful, to a happier and wiser posterity. Such men we celebrate as martyrs to the best of human principles; their very indiscretions we account to them for zeal and virtue; the light which they leave behind them burns on from age to age; and we accord them a place among those benefactors of humanity whose names we would not willingly let die.

the poet:

"Judicio cleri nostro sub principe victus,
Appensusque cruci, flanmaque cremanti solutus
In cineres, Tiberine, tuas est sparsus in undas,
Ne stolidas plebis quem fecerat improbus error
Martyris ossa novo cineresve foveret honore.

—Baronius, A.D. 1155, n., Tom. xii., b. 383. Antwerp, 1629.

Post salutationem vero, literas ei apostolicas porrexerunt, at Domini Paps exposuerunt mandatum. In quibus continebatur, later estera, ut redderet eisdem Cardinalius Arnaldum hæreticum. Rex vero, auditis domini Paps mandatis, continuo missis appartioribus eepit unum de vice comitibus illis, qui valde perterritus eundem hæreticum in manibus Cardinalium statim restituit. Muratori, Tom, ili, pars I, pp. 441-442. Mediol, 1733.

4 The melancholy end of Arnold is detailed in the following lines of the nost: